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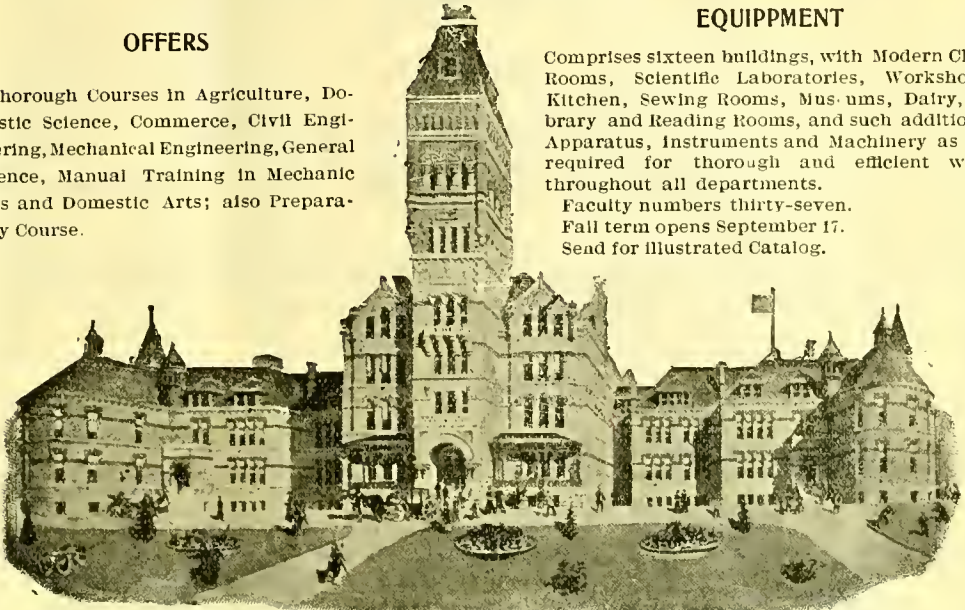
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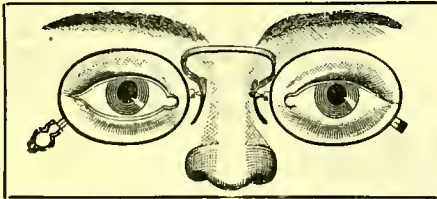
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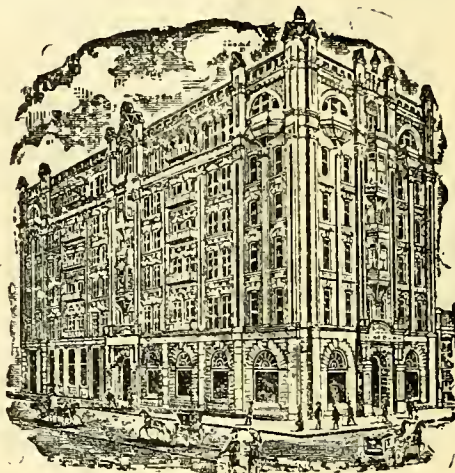
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# JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. XXXVI.

SALT LAKE CITY, SEPTEMBER 15, 1901.

No. 18.

## LIVES OF OUR LEADERS.—THE PRESIDING BISHOPRIC.

### BISHOP WILLIAM B. PRESTON.

**P**RESIDING BISHOP WILLIAM BOWKER PRESTON, son of Christopher Preston and Martha Mitchell Claytor, was born in Franklin County, Virginia, November 24, 1830.

The first nineteen years of his life were spent on the farm where he became familiar with all the details of farm work and stock growing. From the age of six until eighteen he attended school, but his attendance was chiefly confined to the winter months. His father being a devout Methodist took his children regularly to meeting and Sunday School, and this action no doubt helped greatly to develop his religious character. The next three years were spent at a store in Stewartsville, Bedford County, where he acted as salesman and bookkeeper, and later he occupied the same position in a mercantile establishment at Lynchburg, Virginia.

In the year 1852, hearing of the marvelous discoveries in California, he obtained the consent of his parents to leave home and visit that country. He took steamer at New York for Aspinwall and, crossing the Isthmus of Darien, landed at San Francisco. Instead of starting at gold mining, as was the general rule with all new comers, he turned his attention to the more healthy

and legitimate occupation of farming and stock raising, settling in Yolo County, thirty miles west of Sacramento. Here he became acquainted with Hezekiah Thatcher and family who had moved from Utah, and in February, 1857, he was baptized a member of the Church of Jesus Christ of Latter-day Saints by Elder Henry G. Boyle. Soon after this Brother Preston was ordained an Elder by Elder George Q. Cannon, (who was then President of the California Mission,) and he was called on a mission to labor in the northern part of the State, preaching the Gospel until the fall of the same year at which time the Elders were called home to Utah. Elder Preston, in company with other members of the Church, started overland from California by the Southern route, via Los Angeles and San Bernardino, arriving in Salt Lake City January 1, 1858.

On the 24th of February of the same year Brother Preston was married to Miss Harriet Ann Thatcher, daughter of Elder Hezekiah Thatcher and Allie Kitchen. After a short stay in Salt Lake City he and his wife went South in the "move," settling for a short time at Payson, but finding that he was not able to obtain sufficient land in that neighborhood for his purpose, he resolved to seek a new and wider field. In the fall of

1859 the Thatcher and Preston families decided to move into Cache Valley where they found Elder Peter Maughan and a few other settlers located where Wellsville now stands. Selecting a site on the north side of Logan River and looking over the valley, Brother Preston said to his relatives, John and Aaron Thatcher, «This is good enough for me!» They at once set to work vigorously, taking up government land and building necessary houses. In November, 1859, Apostles Orson Hyde and Ezra T. Benson came into Cache Valley for the purpose of organizing wards, and much to the surprise of Elder Preston he was chosen Bishop of Logan and ordained under the hands of Brothers Orson Hyde, Ezra T. Benson and Peter Maughan. The next five years of his life were spent in building up the city of Logan, laying out farms for the settlers, building the Logan and Hyde Park Canal and defending the settlements from the depredations of the Indians. In 1863 and 1864 the Bishop made two trips to the Missouri River to bring in the immigrants, being captain of both companies, each of which consisted of fifty ox-teams. In the winters of 1863-4-5 he served as a member of the Territorial Legislature of Utah.

At the April conference of 1865 Bishop Preston was called on a mission to Europe and appointed to take charge of a company of missionaries as far as New York. Arriving at the latter place, he paid a visit to his father and mother, whom he had not seen for thirteen years, then proceeded on his way to Europe where most of his missionary labors was confined to the business management of the British Mission under the Presidencies of Elders Brigham Young and Franklin D. Richards. After an absence of three years and eight months he returned home and again served in the legislature for five terms, (1872, 1876, 1878, 1880 and 1882). In the year 1870 Bishop Preston was elected mayor of Logan City, which position he held for twelve years. He

was also a member of the State Constitutional Convention in 1895.

Taking a contract, together with John W. Young, from President Brigham Young, Bishop Preston assisted in building that part of the Union Pacific Railway running through Echo Canyon. Early in the year 1872 he took an active part in constructing the Utah Northern Railroad, which was completed as far as Franklin in the year 1874, and was vice-President and general superintendent of that railroad until it passed into the hands of the Union Pacific.

In 1877 Bishop Preston was appointed first counselor to President Moses Thatcher of the Cache Stake of Zion, which position he occupied until the former was called into the quorum of the Twelve Apostles. The Bishop was then called to be President of Cache Stake, and was set apart under the hands of President John Taylor and several of the Apostles. In this latter duty he served until April 6, 1884, when, at the general conference of the Church of Jesus Christ of Latter-day Saints, held at Salt Lake City, he was chosen Presiding Bishop of the Church. He has labored continuously in this calling from the date of his ordination until the present time.

It will readily be seen that the life and training of Bishop Preston have peculiarly adapted him to the important calling he now holds. The testimony of his close friend and associate, the late President Wilford Woodruff is in point. At a reunion which was held in the latter's house on the anniversary of his ninetieth birthday he presented the Bishop with a card bearing the following inscription:

«The fullness of the bishopric was awaiting thee in Zion while thou wert on the way to California, though thou knew it not. Thou wilt be remembered in that quorum in the morning of the resurrection. Great will be thy reward.  
*Wilford Woodruff.*»

Bishop Preston has also been closely associated with the educational and materia-



developments of the Latter-day Saints. For many years he has been chairman of the executive committee and one of the trustees of the Brigham Young College of Logan, in which institution he takes a fatherly interest and pride. He has been vice-president of the State Bank of Utah since its incorporation, president of the Provo Woolen Mills Company, president of the Nevada

Land & Live Stock Company, vice-president of the Rexburg Milling Company, president of the Central Mill & Elevator Company of Logan; in fact, Bishop Preston has always taken an active interest in all movements of a religious, social, financial and political character pertaining to the development of the Latter-day Saints and the State in which he lives.



### “THE WESTERN STANDARD”—A MEMENTO OF OTHER DAYS.

**B**Y the kindness of Elder Joseph Bull, we are enabled to present our readers with a copy of one of the earliest photographs taken in California. It was taken by Mr. R. H. Vance, in San Francisco, in June, 1857, and represents the editorial and mechanical staff of the “Western Standard.” The brethren composing the group are Elders George Q. Cannon, Joseph Bull, Matthew F. Wilkie (in the front row,) David H. Cannon and William H. Shearman.

The history of the publication of the *Western Standard* is thus given by President George Q. Cannon:

“At a conference of Elders, held at Wailuku, Sandwich Islands, October 6, 1853, a committee was appointed to take measures to obtain a printing press, type, and every thing necessary to publish the Book of Mormon—which I had been blessed in translating from the English—in the Hawaiian language. This committee was composed of Elders Benjamin F. Johnson, Philip B. Lewis, and myself. During the following winter, we felt warranted in ordering all the materials needed for this purpose, having, by collection and borrowing, succeeded in raising the amount necessary for their purchase. The press, type, paper, etc., were obtained at New York

and were shipped from there, in a vessel coming round Cape Horn, for the Sandwich Islands. Before they reached the Islands, however, Elders Henry W. Bigler, James Hawkins, William Farrer and James Keeler (Brother Keeler did not reach Honolulu in time to accompany us on our return, and therefore remained another year) and myself, had been released to return home, nearly five years having elapsed since we left there. Upon the arrival of the press at Honolulu, Elder Parley P. Pratt, who was then presiding in California and the adjacent countries in and on the Pacific, was communicated with, and, after correspondence between himself and the presidency of the Islands’ Mission, it was deemed the better plan to remove the press and the printing materials from the Sandwich Islands to San Francisco, California, where Elder Pratt intended to publish a paper. These materials were accordingly shipped to San Francisco.

“Soon after my return to the Valley I received an intimation from President Brigham Young that I would be called at the ensuing conference, to return on a mission to the Sandwich Islands. Before this conference was held, however, the news had reached the Valley that the printing press, type and

paper, had been removed from the Islands to San Francisco, and, as my labors were likely to be more available at that point, now that the press was removed there, I was called, at the spring conference in 1855, to take a mission to California to labor in connection with, and under the direction of Elder Parley P. Pratt. Elder Pratt was to act as editor of the paper, which it was expected we would publish; President Orson Hyde, who had been

accompany me, to assist me in my labors, I chose Elders Joseph Bull and Matthew F. Wilkie, who were, therefore, also appointed at this same conference, on this mission. Starting from Great Salt Lake City on the 10th of May, 1855, in the company of President Charles C. Rich, and passing through San Bernardino, California, at which place there was then a large settlement of our people, presided over by Elders Amasa M. Lyman



EDITORIAL AND MECHANICAL STAFF OF THE "WESTERN STANDARD."

appointed to establish and take charge of a settlement in Carson Valley, was requested to superintend the financial business of the undertaking; and I was to publish the Book of Mormon in the Hawaiian language and to take charge of the printing and the publication of the paper, writing for it also as I should have opportunity. Being requested by President Young to select two Elders to

and Charles C. Rich, we reached San Francisco in the latter part of June.

"In the preceding March, Brother Parley had issued a prospectus for a periodical,—*The Mormon Herald*; but receiving scarcely any encouragement, and not being aware of the arrangements which had been made at the April conference to strengthen him, he had made up his mind as he had been some

time absent from home, to return there. We reached San Francisco a few days after his departure from that city. By starting after him immediately, I succeeded in obtaining an interview with him, at the place of rendezvous for himself and company, and from him learned all the particulars concerning the condition of the mission. Finding that I had been called to labor under his direction, he deemed it wise, as he was leaving, to set me apart to preside over the Pacific Mission, subject to the direction of any of the Twelve Apostles who might visit or be called to labor in that part. Prospects in San Francisco for the establishment of a printing-office and newspaper, I found to be of the most discouraging character. There were but few Saints in the city, and those in the adjacent country were considerably scattered, many of those who had recently been baptized having gathered home, or to San Bernardino. The few who were left, and with whom I was brought in contact, seemed to have no faith that such an enterprise, as the publication of a newspaper advocating our doctrines, could be successfully carried out. Several causes, which I need not here refer to, had contributed to produce a feeling of distrust in a mission of this character. One of the leading brethren in San Francisco remarked to me, after hearing from me the nature of my mission, that if I had a thousand dollars in my pocket I might be able to accomplish the labors assigned unto me. I told him I had not the thousand dollars; but yet, with the help of God, they would be accomplished. I need not dwell on the difficulties that had to be contended with; the Lord opened our way in a most signal manner, and I proved, most satisfactorily, the truth of the sentiment advanced by the Prophet Nephi—a sentiment so important and truthful that it should be impressed on every heart,—(For I know,) he said, (that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing

which he commandeth them.) It really seemed to me that money grew in our hands, and that five dollars—though considered a very small amount in those days in California—would go further and accomplish more, than four times the amount would under ordinary circumstances.

"An office was secured on the principal street in town, and we (Brothers Bull, Wilkie and myself,) immediately commenced the publication of the translation of the Book of Mormon in the Hawaiian language. Two thousand copies of this work were issued and sent down to the Islands. While publishing this work, and attending to the other labors which devolved upon me, I maintained a constant correspondence with President Brigham Young. He still favored the publication of a newspaper, and appointed me to be its editor, and, by his kind, fatherly and hopeful counsels, gave myself and the Elders laboring with me, continual encouragement in our labors. On the 23rd of February, [1856,] the first number of the *Western Standard* was issued. Elders David M. Stuart, William H. Shearman, Charles W. Wandell and Henry G. Boyle, and other Elders, labored assiduously in the ministry, and rendered every assistance in procuring subscribers and other aid. Friends were raised up on every hand, and though our pathway was not free from obstacles, yet the work moved off so successfully that we felt greatly favored and blessed of the Lord.

"For a period of nineteen months the publication of the *Standard* was continued. In the fall of the year 1857, the march of the United States' troops on our people in the valleys of Utah, and the probability of a collision and determined hostilities ensuing, caused the recall and withdrawal of the Elders from the various fields abroad to their home in the fastnesses of Zion. Sending my family home ahead of me, in charge of my brother David (who had been sent on a mission to California the year previous,) and in company with some other Elders, I remained



in San Francisco until the 3rd of December, 1857, when Elders Orson Pratt, Ezra T. Benson and other Elders having arrived from England en route for the Valley, several of my fellow-laborers and myself started home with them to take part in the defense of our liberties and homes."

In addition to what President Cannon has written, we may state that it was Elders Bull and Wilkie who set the type and did the presswork of the Hawaiian Book of Mormon.

At the general conference, April, 1857, Elders Henry McEwan and William Cowley were called to succeed Elders Bull and Wilkie,

who, on the arrival in the following July of the first named brethren, were released to return home.

Elders D. H. Cannon, M. F. Wilkie and W. H. Shearman reached Utah in the fall of 1857, while brothers Bull, McEwan and Cowley formed a portion of the party with whom President George Q. Cannon traveled and arrived in Salt Lake City early in January, 1858. Of the five brethren seen in our picture only two—Elders David H. Cannon and Joseph Bull—remain with us; the others have joined «the majority» on the other side of the veil.



### A VISION OF THE PAST AND THE FUTURE.

**E**ARLY in the history of the British Mission, a clergyman known as the Reverend Father Crook conceived it to be his duty to oppose the preaching of the Gospel in that land. From his pulpit and on the street corners he would denounce in fervid language the Book of Mormon as a fraud and a snare. One Sabbath day, after he had been very vehement in his church and had proclaimed long and loud on the corners of the streets his opinion of this sacred record, he returned home and retired to his library. As it happened the door of his library which led into an adjoining room was wide open and he had not been sitting there long when a voice, clear and distinct, came through the open door, crying, «The book is true.» This was repeated a second and again a third time. The voice pierced him to the heart, he staggered and fell. But conviction had been carried to his heart and as soon as he had recovered himself he went forth to the very places he had that same day been holding

forth and also to his church and declared his faith in the divinity of the book.

The following Sabbath he went to his church and bore the same testimony. Then he resigned his position, came to the Elders and asked for baptism. In a little while he was baptized and shortly after ordained an elder and given permission and authority to travel wherever he pleased throughout the British Isles and tell what the Lord had done for him. Father Crook was a man of commanding presence, tall and straight, with hair and beard white as wool.

In his travels Father Crook visited a village in the west of Scotland. The members of the church at that place were quite poor, and it was somewhat difficult for him to find accommodations. There was a lad there, a son of a widowed mother who had five or six children, and he was very anxious to take Father Crook to his home. But the mother was not a member of the Church, and when the boy begged this permission, at first she

indignantly refused. The boy however, knowing that he was a favorite with his mother, kept on teasing, and she finally consented, and Brother Crook went to live with the family, and occupied a little spare room, the best they could afford him, but whose only furniture was a bed, a small table, a chair and a Bible.

The widow's son became exceedingly attached to Father Crook, and when in the course of his duties the latter had to proceed to other places the boy felt sorrowful and downhearted. The night following Father Crook's departure he went up into the empty room, sat down in the solitary chair, fetched the Bible, laid it on the table before him and read from the prophecies of Daniel where that prophet pleads with the Lord for the manifestation of His will in greater power. As he read he pondered and thought, Do not the Latter-day Saints teach that God never changes; that He is no respecter of persons, and that all who seek Him earnestly shall find Him? Why cannot I learn a little from the Lord? Filled with this desire for light from heaven he knelt down and told the Lord that he would fast twenty-one days, only taking a little food each evening at sundown, and pray seven times each day so that he might obtain the light that he desired.

The day after the fast was over he went into the little room and sought the Lord for an answer to his prayer. He sat with his elbows on his knees and his face buried in his hands, but for some time no answer came, and he began to feel sad and disappointed. But by and by a vision opened. He saw a dark and stormy sea. Tossed upon its billows was a goodly vessel. Sometimes she was enveloped in a fog, at other times apparently swallowed up in the waves. After many days she reached a port in a far off land [which in after years he recognized as New Orleans.] Then followed a dark scene, not fully nor clearly defined, but full of sorrow, and with some sickness and death. Then it seemed as if a new world burst upon his vision. A coun-

try of plains, of mountains and of desert sands, stretching far away towards the setting sun, opened before him. He saw a road or trail along whose sides many people camped. At intervals long trains of wagons drawn by oxen passed westward until those who had gone furthest seemed like specks near the horizon. He could see plainly the little children around the camp fires, and everything was as natural as life, though as a boy he had never seen oxen trained to work or a traveling wagon such as appeared in his vision; the only cattle that he knew were the little black highland oxen without horns.

Then another scene burst on his vision. He saw a large area of country dotted with tents, wagons and small cottages or huts, mostly with mud roofs. After that he saw a city of palaces, (as it was expressed in the vision) and a magnificent temple. And as the time passed on, the President of the Church called a solemn assembly of the Elders and told them that in the near future they would receive a visit from the Lord; for the Master was coming to see what they had been doing, and that they must prepare themselves for His visit—they must sanctify themselves before the Lord. A large number of brethren were selected from the host of Elders that gathered, who, in the language of the vision, were to be a committee of reception and an escort for the Master, and among that number he himself was chosen. In the fullness of his joy he looked over the sea of faces to discover if his friends, those with whom he had labored and toiled and preached, were there present, and to his great joy he saw a number of old, familiar faces. At this, with a heart full of gladness, he cried out, "Glory be to God, Hosanna to the Lamb." Then as he looked around upon the many white heads before him he for the first time realized that the lad was now an old man.

At the time appointed the Lord came and stood in the midst of the throng; He visited the temple and then took a walk through the city, expressing great satisfaction at what



He beheld, and upon one occasion He stopped and said with great feeling, «Brethren, you have done well, you have done well.»

The vision continued, great and glorious. Before the Lord took His departure He told the people where He was going; and repeated many of the sayings of the ancient prophets, especially that which they had said in relation

to Himself, and He declared that every word that had been spoken regarding Him would all be fulfilled.

The earlier portions of this vision have already been fulfilled in the life of that lad, who still lives with the expectancy of seeing the remainder come to pass as surely as has the former part.

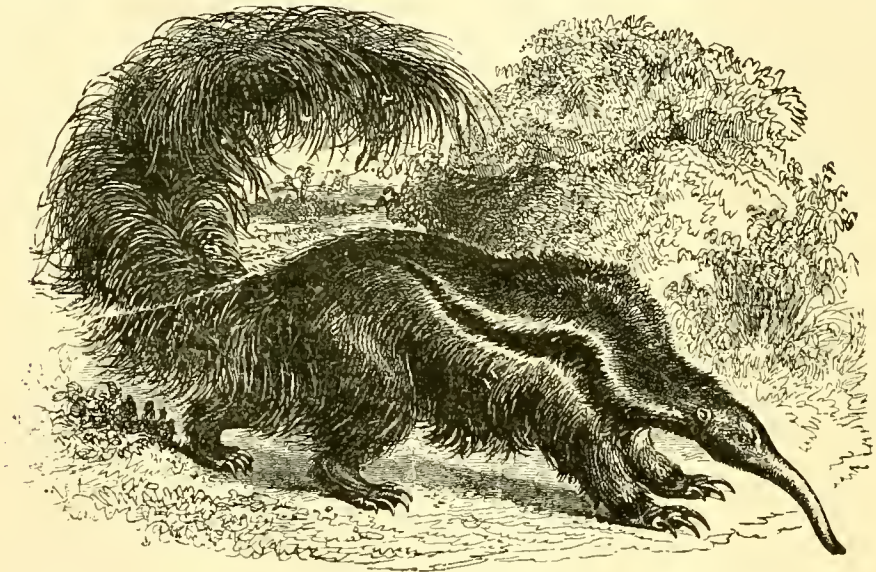


### ANIMALS THAT HANG UP TO SLEEP.

**T**HERE is one animal which lives entirely in trees, but is able to maintain its position during slumber without the least exercise of muscular force. This is the sloth, common in the forests of tropical America. Its long claws are so bent that they hook over the branches and allow the creature to hang upside down like an animated hammock. Curiously enough, the hammock appears to be a South American inven-

tion, and is universally employed by all the Indian tribes of the Amazons. Perhaps the primitive human dwellers in this region took to sleeping in hammocks after observing the habits of the sloth.

The great ant-eater, which is both a kinsman and fellow-countryman of the sloth, has an enormous tail which it uses in a very remarkable manner. I recently saw two of these strange animals lying together asleep,



THE GREAT ANT-EATER.



and they had arranged their tails so cleverly that their whole bodies were hidden from view. Moreover it was evident that this caudal coverlet would afford excellent protection from the weather, for the central solid part of the tails acted as a kind of ridge-pole over the highest part of the sleepers' bodies, so that the long fringes of hair sloped downward on each side like the thatch upon a roof.

Like the sloths, many kinds of bats sleep suspended by their hooked claws, without any muscular exertion whatever. Some of the large fruit-eating bats of the tropics, which do not sleep in holes like the species common

in southern latitudes, but which hang suspended to the branches of trees in the open air, adopt a position which it would be difficult to beat for economy and comfort. Gould's fruit-eating bat, common to the warmer parts of Australia, suspends itself upside down by one hind foot, and wraps its body in the tent-like folds of its wing membranes which extend right down to the ankles. Its shoulders, to which the membrane is attached, are humped up so as to act as eaves to shoot off the rain, and when asleep it draws its head under their shelter and nestles its nose under the warm fur of its chest.

*Pearson's.*



### THE THREE TUNINGS.

**I**N the year 1856, or about a year after I came into the Church, I was at a little town called Maghara, in the county of Derry, Ireland, and being young in the Church, I was very zealous and very prayerful.

The Russian war with England was going on at that time. A recruiting sergeant was at the same house at which I was boarding for the time being. He was a tall Englishman, very silent and reserved. He and I were on quite friendly terms, and he had asked me several times about Mormonism, and I had answered his questions.

At the time of which I write I had little or no money. Saturday morning had come round and I had purposed going with Elder Edward L. Sloan, who lived at that time at Magherafelt, seven miles distant, on the next day (Sunday) to the conference that was to be held at Belfast.

To get there it was requisite that I should have fifteen shillings, and as my terms were five shillings for tuning a piano, it would

take three tunings to make that sum. Maghara was a small place, and I don't think there were more than three pianos in the town.

About nine o'clock in the morning I ran up stairs to my bed room, in which were two beds; one of these I occupied, the other was in the possession of the recruiting sergeant. The curtains were drawn close on the sergeant's bed. Believing that there was no person in the room but myself I knelt down before a chair, and said, «Heavenly Father, I want three tunings. You know the purpose I want them for. I ask it in the name of the Lord Jesus.»

I rose from off my knees; then I saw the sergeant put out his hands, throw the curtains aside, and put his legs out of the bed. For he had been up before and was dressed and had merely lain down, as it were, to rest. He said, «Mr. Taggart, that is a very curious prayer. Do you think you will get them?» I answered, «Yes.»

A few minutes later the landlord called up,

«Are you there Mr. Taggart?» I said, «Yes.» «Mrs. McClusky wants you to go and tune her piano.» Said I to the sergeant, «That's one of them.»

I went over at once and tuned Mrs. McClusky's piano, and immediately after I had finished I was sent for to tune two other instruments. By the time that I had finished the third it was three o'clock. I immediately went to my boarding house and said to the landlady, «Mother» (as I was in the habit of calling her) «get me something to eat, for I am off to Magherafelt.» When I had done eating I left the kitchen, which, by the way, was a large one. Outside the sergeant was walking up and down like a sentinel. I then said, «Mother, good-by,» and turning to the sergeant said good-by to him. He stooped down and asked me, «Did you get what you

prayed for?» I replied, «Yes.» He exclaimed, «Well, I'll be damned,» «And you will, sergeant,» I said, «if you don't obey the Gospel as I have told it to you.» He turned on his heel and walked off whistling the British Grenadiers.

I walked seven miles to Magherafelt, where I found Brother Sloan and had something to eat with him. We went to a place called Randalstown and stayed all night. Next morning (Sunday) we proceeded to the Belfast conference where I heard him read a poem which he had composed, «Utah Mavourneen,»\* which is yet to be found in the *Millennial Star*.

I then enjoyed that peace and light which passeth all understanding.

C. Y. Taggart.

\* Page 96, Volume 18, *Millennial Star*.



## TOPICS OF THE TIMES.

### THE JEWS AND THE ARGENTINE REPUBLIC.

SOME years ago, when the Jews were hard pressed in Russia, Baron Hirsch, a multimillionaire of Vienna, conceived the charitable purpose of placing within the reach of his Jewish brethren an opportunity to become agriculturists. In the great cities of continental countries, the Jews are generally either from social habit or police regulation, forced into quarters by themselves, and these quarters have been known for centuries as «Ghettoes.» Jews represent the very extremes of life. They are either enormously wealthy or wretchedly poor, and where they abound in any considerable numbers the latter condition is likely to prevail. Mr. Hirsch believed that his Jewish brethren in these wretched conditions of life might

very greatly improve their worldly surroundings if they could be induced to cultivate the soil. The whole world was explored with a view of obtaining some suitable asylum for these unfortunate wanderers. At last the Argentine Republic was decided upon, and bureaus of immigration both in Europe and at Buenos Ayres were organized with a view of aiding the transportation to and the settlement in that country. The Argentine Republic was not selected because of any sentiment which the Jews might have for it, but because it was thought to afford a readier means of inducing the people to take up farm life. Great tracts of land were procured and the Jews transported free so that the poor Jew might readily make a start in life.

The idea was to make the Jew a farmer,

and so far as the fulfillment of prophecy looked to the Holy Land, the fact that the Jews were trained to farming in some part of the world would be helpful in promoting the great end to be achieved in the fulfillment of Jewish prophecy. The important thing was to teach the Jew agriculture, and the fact that he became acquainted with that subject in the countries of America, where the most progressive means were adopted, would make him all the more useful, in the part he might subsequently play in the redemption of the promised land.

Of late there has been very much greater effort to settle the Jews in the Argentine Republic than to locate them in Palestine. It is said that during the month of March something like eight hundred landed at Buenos Ayres, and the migration of the Jews to the Argentine Republic is not wholly controlled by the bureaus of emigration. Of late these organizations have complained that the poor Jews are swarming into the Republic beyond the power of the local organizations there to care for them. As soon as a Jew lands at Buenos Ayres, he is taken to what is called the «Hotel de Inmigracion.» There he is fed gratis until the government of the Republic can transport him to those parts of the country for which he is en route. These hotel accommodations and railroad transportation are furnished by the Argentine free of cost. While this movement seems to be in direct opposition to that of the Zionites, who are looking to their re-establishment in the Holy Land, yet every effort to train the Jew in agriculture in any part of the world will be perhaps more effective in the accomplishment of the Zionist movement than any other course that could be pursued. The Jews from the great Ghettoes of Europe are strangers to farming, and it is really distasteful to them. Those who have visited the Jewish colonies in Palestine can appreciate how illy adapted they are to a pursuit which neither they nor their forefathers for centuries have followed.

The emigration of Jews to the United States has been carried on perhaps more extensively than to any other country in the world, but recently the American Jewry at New York has sent warning to their brethren in Europe that the conditions in this country are now so unfavorable that further emigration of the race to the shores of the United States should, for the present, be discouraged. At the same time there is a growing party in England who advocate the restriction of Jewish emigration from Russia and Roumania to Great Britain. There can be no doubt of the existence in certain countries of western Europe and in the United States of a disposition to restrict the further emigration of the Jew westward. Even the Argentine Republic that is lending every encouragement for the settlement of all classes of Europeans within its domain, finds some growing opposition to the Jew. Local prejudices arise and trivial circumstances often give rise to strong dislikes. It is said of the Jew that when he is taken from the port at Buenos Ayres to the hotel where he receives a free meal, that he will stand in a cluster of his brethren and refuse to eat the food prepared for other classes of emigrants. He is thus extremely tenacious of his national practices, and abhors the food of the heathen. This has long since created even there feelings of dislike towards the Jew. There is certainly an increasing pressure against the Jewish movement westward; as a matter of fact the Jews as a whole are more in touch with Asiatic civilization and conditions than they are with those of western Europe and America.

It may then safely be said that as a rule the conditions in the west are growing more and more unfavorable to Jewish emigration, and it is not unlikely that it may cease in this direction altogether. The westward movement however has created a restlessness on the part of the Jews in Russia and Roumania, and that restlessness will in time lead to a considerable migration to that portion of the world most favorable to their gathering. Con-



ditions may drive them to and fro, and may carry them beyond the seas, but they will ultimately yield to the hand of destiny and re-

deem the land of promise. The important thing now is that the spirit of gathering or migration is working among them.



## NOTES ON OUR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES.

### ALPINE STAKE.

**T**HE first Sunday School conference of the Alpine Stake convened in Lehi, Saturday and Sunday, August 17th and 18th. At 9 o'clock on Saturday was held a meeting of the stake officers, at which were present Elders Tanner and Mills of the Sunday School Board. At this meeting outlines of the preparation for conference were given by the stake superintendent, and such suggestions were made during the meeting as were thought necessary to expedite the recitations and exercises of the conference. The Saturday meetings were not largely attended. There were perhaps not more than one hundred present at the opening. The weather was somewhat stormy and the day before the Sunday Schools of the Tintic district of the Juab Stake had made an excursion to Lehi, and had received an enthusiastic reception from the people there. These circumstances accounted in some measure for the slight attendance. The class exercises were promptly responded to and were certainly of a very high order; indeed, all of the class exercises were, in a way, models and showed how carefully the stake aids had been in selecting model exercises. Sunday, Elder Mills attended the conference at Provo and Superintendent Reynolds came from Provo to Lehi. The large pavilion in which the conference was held was filled during both sessions on Sunday. The speakers of the Union Board gave

extended instructions on the subject of testimony bearing. The teachers were instructed to encourage, rather than discourage the habit even among the younger classes. While there may be some formality and some parrot-like expressions among those too young to give any very distinct expressions representing their thoughts and feelings they may still know and appreciate the truth of the Gospel as well as it is possible for children to understand it. Little children are not among those from whom much is required.

A pleasing feature of the conference was the presence and talk of the Sunday School superintendency from Juab Stake. A desire to know what is going on in other conferences is to be commended in the stake superintendencies.



### UINTAH STAKE.

The Sunday School conference of the Uintah Stake met August 24th and 25th. Elder Tanner of the Union Board was present, and on Sunday also Apostle Clawson and Mrs. Ruth M. Fox of the General Board of the Y. L. M. I. A. Considering the population of the Uintah Stake the presence of one hundred and fifty at the opening exercises on Saturday was encouraging. The Sunday School conference of this stake was confined to three sessions; two on Saturday and one on Sunday, the stake conference opening at 2 o'clock on Sunday and continuing over

Monday. Elder Tanner spoke on the subject of Sunday amusements, and deprecated, very much, the practice which existed in many communities of turning the children over to the professional amusement maker. He contended that as amusements entered so largely into the lives of the young they had much to do with the character of the religious impressions made upon them. Amusements constitute a part of the process of character building, and they should be so regulated and directed that their influences may be helpful rather than pernicious. Officers and teachers were encouraged to take part with the children and young people in their social gatherings and carry the spirit and influences of the Sabbath School into the ball room and wherever the children may be associated in a public gathering for the purpose of enjoying themselves. These instructions were commented upon by the other speakers and endorsed by Apostle Clawson.

Some changes were made in the organization of Uintah Stake Sunday Schools. Superintendent Hacking was also counselor to the president of the stake. Apostle Clawson felt that where available talent could be had, that members of the stake presidency ought not to preside over local organizations. Brother Hacking, who has been a great worker in and lover of the Sunday Schools, was accordingly honorably released and Brother C. B. Bartlett selected to fill the office of stake superintendent. Superintendent Bartlett selected Elder Rudy as one of his assistants. The further organization of the Sunday Schools of the stake was postponed until a subsequent date.



#### WEBER STAKE.

For punctuality, promptness and dispatch commend us to the Weber Stake Sunday School officials. The services were commenced promptly at the minute, and not a moment was lost at the meetings of its

annual stake conference, which was held on Sunday and Monday, August 25th and 26th. There were present of the members of the General Board (no one of them at all the meetings); Elders Lund, Reynolds, Pyper, Young and Mills. In addition to the regular meetings suggested by the General Board an extra one was held on the Sunday evening.

The Ogden tabernacle was crowded at all three Sunday meetings. The attendance on Monday, though good, was somewhat of a disappointment, possibly the superintendency had hoped for too much at this busy season of the year. Owing to the conference being held on Sunday and Monday, instead of the usual Saturday and Sunday, there were a few slight changes in the program, but these did not interfere with the general result. The singing was excellent. The Ogden Third Ward primary department gave example of what the little ones can do in two part singing when properly taught and led. The male chorister's class (that composed of the Sunday School choir leaders of the stake) under the leadership of Brother Ballantyne demonstrated of what great service such classes can be in improving and uplifting the singing in the schools. Brother Ballantyne's perseverance and pluck are bringing their reward. Elder George D. Pyper and Sister Luella Ferrin also gave some beautiful selections. The class exercises were interesting, the superintendent's reports encouraging, and the remarks of the visiting brethren instructive and commendatory. Altogether the meetings of the conference were pleasant and profitable and showed much progressive work in the Weber Stake Sunday Schools.



#### UNION STAKE.

The Union, the youngest of the stakes of Zion, is also one of the largest. It extends from Portland, Oregon, to Indian Valley, in Northern Idaho. Its headquarters are in the Grande Ronde Valley, Oregon, where four or five small wards have been organized,

and in Baker City, about fifty miles distant.

The first quarterly conference of the Union Stake opened at La Grande on Saturday, August 31st, and was adjourned to Baker City, where the Sunday meetings were held. In connection with the stake conference the annual Sunday School conference convened. The morning meetings of each day were given to the Sunday School cause; a teachers' and officers' meeting was also held on the first day immediately after the morning assembly. The visitors from Salt Lake City were Apostle Rudger Clawson and Assistant General Superintendent George Reynolds.

The exercises at the Sunday School conference were of the usual character—reports, class exercises and concert recitations. The attendance at the Saturday morning's meeting was unusually large, the schools were well represented. The Sunday meeting was little more than a representation of the Baker City School, but few Sunday School visitors coming over from the neighboring valley. The Baker Sunday School is a very excellent one—there are few, if any, better. Its late superintendent, Elder J. M. Grant Geddes is now the stake superintendent. During the

stake conference his second assistant, Elder Alexander Nibley, was chosen and set apart as stake superintendent of Religion Classes. President F. S. Bramwell, by reason of sickness was unable to attend any of the meetings of the conference.



#### NEW STAKE SUNDAY SCHOOL SUPERINTENDENTS.

Elder Charles Bailey, of Millville, has been appointed the first Sunday School superintendent of the newly organized Hyrum Stake of Zion, and Elder John M. Anderson, of Lewiston, to that of Benson Stake.

On account of declining health Elder Edmund McLatchie has been released from the stake superintendency of the Star Valley Stake of Zion, and Elder Warren Longhurst, lately returned from a mission to Samoa, has been appointed his successor.

Superintendent James Hacking, of Uintah Stake, being one of the stake presidency, it has been thought well to honorably release him from the duties of the superintendency, and Elder Charles B. Bartlett, of Vernal, has been appointed in his place as the stake superintendent of Sunday Schools.



#### CHINESE "CH'I."

THE English language, has, we are told, no word exactly corresponding to the word «ch'i,» a word used by the Chinese to signify wrath-matter which is supposed to collect in the system before its explosion takes place in demonstration of protest and anger. And it is supposed too that «ch'i» is generated at the very time a man becomes excessively angry. This word is

also used to explain the exciting causes of certain diseases among the Chinese, as for instance blindness, failure of the heart, etc. Those who have had occasion to observe the Chinese in a row will have noticed how extremely excitable they are, how demonstrative and how vociferous. As a rule they are not excitable. They are not given to quarrels, but are perhaps among the most peaceable



people in the world. Missionaries who have learned something of the peculiar language of this people tell us that the Chinaman's vocabulary when he is in a rage is the very lowest sort of Billingsgate imaginable, and it is said that the women are often worse than the men, so that an adage has come to be used to the effect that what she loses in her feet she makes up in her tongue.

Generally it is said that there is method in the madness of the Chinese, who are governed by two motives in their manifestations of anger and abuse. In the first place it is their purpose to correct, and in the second place, additional abuse is heaped on to prevent a repetition of the thing which has given rise to anger.

When a Chinaman gets angry at one of his fellows, we are told that he is unmerciful in the abusive language which he uses. It seems to be his purpose not so much to hold up the faults of the one who has tried his patience beyond endurance, as to revile his ancestors, a most humiliating way of heaping an

abuse upon those who revere their progenitors.

As a rule the Chinese do not carry weapons, and the results of their personal quarrels are not very serious. Sometimes physical injuries are inflicted, but not, as a general thing, in the manner in which they are usually inflicted by Europeans, with the fist. There injury has a double significance, namely, pain and humiliation. For that reason generally an enraged Chinese will seize the pigtail of his antagonist and jerk out as much hair from it as he possibly can. The loss of this adornment is a national humiliation, to say nothing of the pain endured in the process.

The accumulation of «ch'i» does not seem to be of frequent occurrence, and writers uniformly testify of the peaceful character of these people. They are lovers of law and order, and will endure wrongs and abuses patiently before offering resentment and rather than go to litigation, a most painful and ruinous process in that empire.

*J. M. Tanner.*



#### SEND THEM TO BED WITH A KISS.

O, mothers, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise and the play;  
For the day brings so many vexations,  
So many things going amiss;  
But, mothers, whatever may vex you,  
Send the children to bed with a kiss!

The dear little feet wander often,  
Perhaps, from the pathway of right;  
The dear little hands find new mischief  
To try you from morn until night;

But think of the desolate mothers  
Who'd give all the world for your bliss,  
And as thanks for your infinite blessings,  
Send the children to bed with a kiss!

For some day their noise will not vex you,  
Tho' silence will hurt you far more;  
You will long for the sweet, childish voices,  
For a sweet, childish face at the door,  
And to press a child's face to your bosom,  
You'd give all the world for just this.  
For the comfort 'twill give you in sorrow,  
Send the children to bed with a kiss!

*New Orleans Picayun.*

# EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, SEPTEMBER 15, 1901.

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George Reynolds, First Asst. General Superintendent  
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## THE TEACHING OF CHASTITY.

THE Latter-day Saints know by hearing it repeatedly affirmed by the servants of God, that chastity lies at the foundation of our conduct as members of Christ's Church. That is, the word of God is so plain upon this subject and upon the dreadful consequences which follow the violation of this virtue that there is no man or woman in the Church and no boy or girl that is old enough to comprehend truth, that has not had deeply impressed upon his or her mind the exceeding value of chastity. The Saints know from the word of God given with great plainness that none can even indulge in impure thoughts without grieving the Spirit of God so much that they stand in danger of losing it and of denying the faith. The Lord has thus told His people in very express language. Of course in the Sunday School teachers have to handle this subject with great care. They may not talk with too great plainness, because too great plainness may be suggestive, and there are some things that may be taught in a way to suggest the commission of sin rather than the avoidance of sin, through

a want of care in expressing the thoughts. But there are very many reasons why the infinite value of purity should receive our attention in the Sunday School. Present conditions in our midst demand it. Yet it is an exceedingly delicate subject to touch upon. The minds of children are delicate and impressionable, and things may be said to them that may suggest thoughts that they might not otherwise have, and in teaching them care should be taken to avoid everything of this kind. But because care has to be taken, the subject should not be altogether avoided. Through prayer the teacher may be inspired to seize the right opportunity, and on those who are of sufficient age to comprehend, impress the inestimable value of a virtuous life, and the dangers and sorrows that attend a departure therefrom.



## THE CLOSING OF THE SCHOOLS DURING SUNDAY SCHOOL CONFERENCES.

THERE appears to be a misapprehension among many of the Sunday School officers regarding the closing of the schools on the day of the annual Sunday School stake conference. Many have the idea that all the schools in the stake should close on that occasion. Such instruction has not been given by the General Board of the Union. To close the schools on the day of the Sunday School Conference does as much harm to the individual schools as to close them for any other purpose. The fact that it is a Sunday School conference does not make any difference to the children who cannot go.

Only the school that meets in the building where the conference is held should be closed, with the single exception that in some settlements there may be two or three schools so conveniently situated that the scholars from all can attend the conference as easily

as not; then all the schools in the settlement can be closed if thought well by the stake superintendency.

The advice of the Union Board has been that two or three weeks before the date that the annual conference is to be held, the superintendent of each school in the stake call a special officers' and teachers' meeting, and there arrange which of the superintendency and of the teachers shall go to the conference and which shall remain at home. Two objects should be accomplished at this meeting. First, a suitable delegation to represent the school at the conference should be secured. Second, sufficient teachers should be appointed to take charge of the departments and classes in the school that the usual exercises can be properly conducted; or, failing in this, that a special program be prepared for that particular Sunday, and enough teachers be detailed to successfully carry it through.

We were pained a few weeks ago, when present at one of these conferences, at the entire lack of representation of a thriving settlement only six miles distant from the place where the conference was held. In this absentee settlement there are four Sunday Schools, yet notwithstanding their nearness and their numbers, when the roll was called not a voice answered. As well as we could judge, there was not an officer, a teacher or scholar to represent either one of them. This shows a lamentable lack of interest or of forethought on the part of those responsible for the well being of the schools.



### THE CLASS SPIRIT.

THAT there is a collective spirit in Sunday School class work most thoughtful teachers readily recognize. The spirit of a class has much to do with the quality of the instructions given and the effect that the instructions have upon the minds of the students. The fact that the class spirit is a controlling factor

in all good Sunday School work is sufficient reason for its cultivation. That spirit is not the result of any one individual, but it is rather a combined effect produced by the thoughts and feelings of students and teacher. Generally speaking, the students are in a receptive mood and respond quickly to that spirit which it is the business of the teacher to cultivate. If teachers then realized that they were responsible more than the students for the class spirit which is to determine in a general way the good to be derived from the instructions, they would perhaps be more painstaking in their efforts to prepare for their work in advance.

There are various means by which the class spirit may be engendered in the Sunday School work.

Every Thursday afternoon the Sunday School Union Board convenes and reports are given by its members of the conditions and peculiarities found in the different Sunday Schools which have been visited on the preceding Sabbath. These reports often furnish a valuable index to the success attained in certain schools.

From these reports it has been learned that in certain schools the teachers have formed the habit of meeting every Sunday morning at a quarter to ten, that they may engage themselves in prayerful devotion before the school opens. These meetings are not intended as a means of instruction or for the purpose of disseminating any particular information, but are used to cultivate the Spirit of God in the hearts and feelings of those who are to train our children in a testimony of the truth. The purpose of these meetings is to educate the feelings rather than the thoughts, and they, of course beget a spirit which is not only felt generally throughout the Sunday School, but is strongly manifested in the class exercises.

From observations made by those making these reports, it seems certain that the



practice among teachers in certain schools of devoting themselves to prayer on a Sabbath morning before entering upon the sacred responsibilities of teaching the youth, has been instrumental in producing a class spirit which has proven to be a most helpful means of attaining the purposes for which our Sunday Schools have been organized. This practice is to be commended. It will correct the spirit of tardiness among teachers and promote in every way the welfare and mission of the school. Such practices will do much to counteract the previous habit of reading the daily papers in the school just before order is called, and will help to remove thoughts and feelings, of a

wholly secular character, with which teachers are too frequently imbued.

#### JUBILEE HISTORY OF SUNDAY SCHOOLS.

WE would remind stake and ward Sunday School superintendents, who may be coming to the October conference of the Church that it will be an opportune time to obtain their quota of the «Jubilee History of Latter-day Saints Sunday Schools;» likewise such others as they may have orders for. By getting them direct from our office twenty cents postage can be saved. It will also be a suitable time for obtaining any other Sunday School supplies that may be needed. Call in, brethren.



#### AUNT ZINA.

**A**S one who knew and loved Aunt Zina Young very well indeed, and with great cause for entertaining towards her feelings of the deepest affection and gratitude, I write of her to the children of the Latter-day Saints.

From personal knowledge I could tell many pathetic stories illustrative of Aunt Zina's loving kindness and unswerving devotion to the work over which she presided for many years, that of the Relief Society in Zion.

She possessed the gift of healing to a marvelous extent, and the spirit of consolation abounded within her always.

Many, many people who now enjoy health and happiness could relate instances in which deep and sore afflictions of mind and body have been driven away from them under her benign influence.

In the cold storms of winter or in the scorching heat of midsummer's sun, day or night, it was all the same to her, she never

drew back, faltered or turned aside from the path of known duty. She went anywhere and everywhere when called to errands of mercy and love.

Zina Diantha Huntington was born in Watertown, State of New York, January 31, 1821; and was eighty years, six months and twenty-eight days old when she died, on Wednesday, August 28, 1901, in Salt Lake City, Utah.

Her last sickness came upon her very suddenly while she was visiting her daughter, Sister Zina Y. Card, in Alberta, Canada. Aunt Zina was brought to Salt Lake City, according to her request, where she passed quietly away in her own home. Her children were with her, and kind and loving friends were ever ready to render every assistance possible. But her time had come to pass from this life into a higher one, and she was fully prepared to go.

Her name will be always numbered among

the heroic ones who bore the trials to which the Church has been subjected both in early and later times, with the patience, humility and fortitude which characterize the true Saints of God. She was a great teacher of righteousness. There was inspiration in her presence which led the thoughts of men and

The following incident is but one of many which might be given in proof of these facts.

Some years ago, after attending a Relief Society conference in Ogden, Aunt Zina and several other sisters from Salt Lake returned home on a car which was bringing a company of tourists from the East.



ZINA D. YOUNG.

women heavenward. No one could be near her even for a short time without having a chance of learning some valuable lesson of goodness and truth. Even if she did not speak, her face gave evidence of a pure and upright life and a generous, loving heart, which every one might well wish to copy after.

Being inclined to sociability as well as desirous of gaining information, one of the lady tourists, by whom I chanced to sit, asked me a number of questions concerning Utah and its people, particularly President Brigham Young and his wives. I called her attention to Aunt Zina who sat on the other side of the

car, and gave her the satisfaction of knowing that in that gentle looking lady she beheld one of those notable women, the wives of President Young.

True to her womanly instinct, after watching Aunt Zina intently for some time, she expressed herself emphatically in language like the following, «Well, what an intelligent and attractive face! Anyone could know that woman is *good* just to look at her! I am certainly much surprised!» As before stated, numerous other instances might be given, showing that Aunt Zina's very appearance was a correct type of sincerity and noble womanhood.

My own earliest recollections of her are connected with a visit which she made my parents at their home in Provo. She came with her husband, President Brigham Young, and his party, among whom was President Heber C. Kimball. She was a young woman then, about thirty-two, and I a child between four and five years of age.

I do not remember much that was said or done during that visit. But when they were going, my mother accompanied Aunt Zina to the carriage, and after seeing the company depart, coming into the house again, she said to father, "What a pretty woman Aunt Zina is!"

Hearing that favorable remark caused me to recall with distinctness the bright, cheerful, happy look which I had so recently seen on Aunt Zina's face; and, I think, fastened it on my mind so that it was never forgotten. Ever afterwards the memory of Aunt Zina lived in my heart, not alone as a beautiful image, but as the sacred reality of a lovely and holy woman.

And being much associated with her during the last thirty years has given me many opportunities of seeing tested and proven the genuineness of her lofty character and heaven inspired soul.

When I say she has been truly a mother to me, comforting in times of sorrow, helping when help was needed, and blessing always,

I am but voicing the sentiments and giving the experience of grateful thousands.

It is my earnest desire that my own children shall always remember Aunt Zina Young as one of the truest and noblest women that ever graced this mortal earth. And I would like to have her live in the memory of all the children of the Latter-day Saints in the same way, though some of them may never have seen her here in the flesh; for she loved all children everywhere, and delighted in doing them good.

I will tell you, children, how you may do honor to the memory of Aunt Zina, who has passed away from earth. That is, by honoring and helping any of the sisters you know who are workers in the Relief Society. Or whoever they are, be kind and respectful and helpful to all aged people.

#### DEATH OF A SAINT.

Sweet mother! Gentle, genial friend! no more  
Thy smiling welcome at the dear home door  
Will greet the thousand friends who come  
and go;

To all of earth thou'st said a last goodbye;  
Thy spirit, perfect, joins the just on high,  
Thy precious body here in death lies low.

Zion's fair daughters and her noble sons,  
Her aged and her youth, and little ones,  
All feel the pleasure of a weighty force;  
More of new life than death, more of the  
light

And warmth of morning than the gloom of  
night;

In heaven, not on the earth, is found the  
source.

Earth would have kept this loyal, loving  
friend;

Though heaven's superior power need not  
contend,

The Father knew, and gently took His own;  
The end was peace, sweet rest, no dread of  
death,

No painful struggling with the parting breath;  
Most glorious change, without a sigh or moan!



Sing tender requiems for her, low and soft;  
 Cheer the glad spirit as it soars aloft,  
 Where living light and truth and love prevail!  
 Where angel choirs take up the sweet refrain;

And sing their "welcome home" in joyous  
 strain—

"Hail! Sister spirit of the just, all hail!"

*Louisa L. Greene Richards.*



## REVENGE.

**A**MONG writers whose beautiful sayings reinforce the best thoughts and feelings of man, few have received more grateful acknowledgment than Lord Bacon. He said many most excellent things, and he said them exceeding well. Many of his essays are laden with beautiful thought, and help to create conviction in the human mind. He treats the subject of Revenge in his characteristic way. The following is an extract from one of his essays:

«Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out. For as for the first wrong, it doth but offend the law, but the revenge of that wrong putteth the law out of office. Certainly, in taking revenge a man is but even with his enemy; but in passing it over, he is superior: for it is a prince's part to pardon. And Solomon, I am sure, saith, (It is the glory of man to pass by an offense.) That which is past is gone and irrevocable, and wise men have enough to do with things present and to come: therefore they do but trifle with themselves that labor in past matters. There is no man doth a wrong for the wrong's sake; but thereby to purchase himself profit, or pleasure, or honor, or the like. Therefore why should I be angry with a man for loving himself better than me? And if any man should do wrong, merely out of ill nature, why, yet it is but like the thorn or briar, which prick and scratch, be-

cause they can do no other. The most tolerable sort of revenge is for those wrongs which there is no law to remedy; but then let a man take heed the revenge be such as there is no law to punish; else a man's enemy is still beforehand, and it is two for one. Some, when they take revenge, are desirous the party should know whence it cometh: this is the more generous. For the delight seemeth to be not so much in doing the hurt, as in making the party repent: but base and crafty cowards are like the arrow that flieth in the dark. Cosmust, Duke of Florence, had a desperate saying against perfidious or neglecting friends, as if those wrongs were unpardonable. (You shall read,) saith he, (that we are commanded to forgive our enemies; but you never read, that we are commanded to forgive our friends.) But yet the spirit of Job was in a better tune: (Shall we,) saith he, (take good at God's hands, and not be content to take evil also?) And so of friends in a proportion. This is certain, that a man that studieth revenge, keeps his own wounds green, which otherwise would heal and do well. Public revenges are for the most part fortunate: as that for the death of Caesar; for the death of Pertinax; for the death of Henry the Third of France; and many more. But in private revenges it is not so; nay, rather, vindictive persons live the life of witches; who as they are mischievous, so end they unfortunate.»

## THE ASSASSINATION OF PRESIDENT McKINLEY.

**A**T a time when the affairs of our country were moving in the most orderly and quiet manner, and men were engaged in the daily routines of life, without any thought of evils to come, the whole country was shocked by an unexpected and horrifying announcement of an attempt upon the life of the Chief Executive of our nation. The city of Buffalo has during the past summer been perhaps the most attractive center of travelers and sightseers in the United States. The President had gone there to participate in the ceremonies of one of the great expositions of our country, and place the seal of his official approval upon the Pan American Exposition, which was intended to emphasize the cordial relations existing between the United States and the Spanish American republics of both North and South America.

It is a most pleasing sight to witness a reception given by the Chief Executive of this nation to the people at large, a reception at which the humblest man in any station of life may have the honor of meeting the President of the United States and of shaking his hand. In a republic like ours these democratic manifestations in recognition of all the people of whatever class have always been the strongest evidence of the popularity of our republican institutions, and it is most unfortunate to realize that they may be curtailed, limited in numbers, or perhaps discontinued altogether by reason of the spirit of anarchy which seems to be spreading broadcast its blighting curse upon our fair republic.

It was during one of these popular receptions at the Temple of Music at the exposition in Buffalo, on the afternoon of Friday, 6th inst., when the President was extending the hand of welcome to the multitude, that a citizen of this country, one of Polish descent, an anarchist, approached the Chief Executive in a manner akin to the

approach of Judas Iscariot when he betrayed his Master by a kiss. This anarchist Czolgosz made his way to the rostrum where the President was standing, and presented, it is said, his left hand. His right, in which was concealed a revolver, being wrapped in a white linen handkerchief. This deception had its intended results. The detectives who were about the President were misled by the appearance, and the moment the President stretched forth his hand as described by bystanders with a sympathetic look, the assassin thrust his right hand forward and discharged two bullets at the body of the President. One of the bullets was warded off by the breastbone, but the other took effect lower in the body, and passed through the cavity of the stomach, lodging it is thought somewhere in the muscles of the back.

In the presence of death it is said that our Chief Executive maintained that calmness and serenity and presence of mind which have been the characteristic qualities of his life. Surgical science came at once to the aid of the wounded man and contributed what it could to the removal of danger and to his hoped for recovery.

Everywhere throughout the United States from all prayerful souls there went up an expression to God that the life of our nation's chief might be spared. Human skill and the prayers of a stricken nation were impotent in staying the hand of death.

And what is the excuse of Czolgosz for so horrible a crime? He says he is an anarchist and has done his duty. And that is the doctrine of anarchy, to slay an unoffending man, to commit a crime against a whole nation, and aim a deadly blow at the free institutions of so generous a government as ours. This anarchist is a member of a secret society organization, which claims that it has a grievance against society and

against government, and its aims represent the worst phase of that doctrine in which it is said the means justifies the end. It is the pretense of the anarchist to regulate society, and to establish what they foolishly imagine would be the equality of man. They

Could a more horrible condition of life be imagined than communities who could boast of no higher type of mankind than Czolgosz, Goldmans and Brescis?

The situation that confronts the civilized world in dealing with anarchy becomes



PRESIDENT WILLIAM MCKINLEY.

would have men become like them. And think what the world would be were it inhabited and possessed by characters so heinous that they scruple not in taking the blood of their unoffending fellow men!

alarming when we realize that within a short period President Carnot of France, Empress Elizabeth of Austria, King Humbert of Italy and the President of the United States have all been the object of anarchists'



attacks and that all of the four have been sent into eternity. The cause of alarm is further emphasized when we realize the boldness with which the secret society announces its purposes and makes the most heinous predictions in a public manner.

#### THE PRESIDENT DEAD.

The enfeebled and unsteady action of the President's heart became a source of grave anxiety during the early morning hours of the 13th, and that entire day the greatest anxiety was aroused throughout the nation by bulletins announcing the critical condition in which the new developments of the President's condition had placed him. About 5 o'clock on the afternoon of the 14th, bulletins were issued announcing the President's death. These announcements were later corrected, but at the same time no hope was held out for his recovery. The country was permitted to feel that he was gradually sinking, and at 2.15 a. m., September 14th the final summons came. This sudden and unexpected change was a universal and national disappointment, because of the buoyant hopes in which the favorable condition of the President had lifted people everywhere. There had been such unqualified assurances of his final recovery and such outspoken words of delight that people were greatly surprised and bewildered when the gravity of his condition was announced.

What was the cause of the change? How came it about? Were the physicians deceived? These and numerous other queries were agitating the public mind. No very satisfactory explanation of sudden and expected change has yet been given. It was simply heart failure, but what caused the heart failure is a question up to the present of mere speculation. One theory has been advanced that the failure was due to the shock received by the heart when the bullet of the assassin struck the breast-bone. Medical skill did all that was possible to prolong the life of the distinguished patient.

He was undoubtedly kept alive for many hours merely by the administration of oxygen. When he felt, therefore, that the end must come, he asked that the methods of prolonging his life cease, and that he be permitted to die, and it is said that he sank gradually to his rest with the composure with which a child sinks into the arms of sleep. His last conscious moments were those which he realized at about 7 p. m. on the afternoon of the 13th, when he chanted «Nearer, My God to Thee,» and his last audible words as taken down by his physician Dr. Mann, were: "Goodby, all, goodby. Its God's way. His will be done."

In a spirit of reverence the nation bows its head in heartfelt expression, how sad! how sad!

#### AUTOPSY.

For days every encouragement had been given to the nation that the President's recovery was practically assured, and that it would be of a speedy character, and people were everywhere regretting that the laws of New York, which Czolgosz had broken, and under which he would be punished, made the maximum penalty ten years imprisonment. The news therefore of the President's sinking condition through heart failure gave rise to all sorts of speculations respecting the causes that led up to his death. An autopsy therefore was naturally demanded by the nation at large, and of course consented to at once by the family in order that the mysteries of the change and the cause of his death might be cleared up. Specialists made the examination of his body and pronounced his death the result of gangrene. Gangrene is a disease defined as death of or partial cessation of vitality in a part—here the wounded part—leading to its decay and corruption; the first stage of mortification. It was discovered that gangrene had formed about the wounds which had been sewed up in the walls of the stomach and extended over an area about

the size of a silver dollar piece. The bullet, up to the present writing had not been found, and it will probably require the aid of the x-rays to determine its location, but the presence of gangrene around the wounds in the stomach and along the course taken by the bullet revealed at once causes sufficient to account for his collapse. It was the opinion of some of the physicians that the bullets must have been poisoned. Later, no doubt, an examination will be made of those remaining in the revolver in order to determine whether the suspicions in that respect are justified.


#### FUNERAL CEREMONIES.

The President's Cabinet convened in the afternoon of the day of his death, September 14th, and made arrangements for the funeral. It was decided at first that the body should be taken as soon as convenient to Washington, but the people of Buffalo felt that there were special reasons why ceremonies should be held in that city, and as the great exposition was there, that the body should be placed in state in order that the citizens of Buffalo and its visitors might pay their last respects to their chief magistrate who had fallen a victim to a dastardly act while in their midst and while he was their guest.

For that reason it was determined that the body should lie in state in the City Hall in Buffalo during Sunday. On Monday morning a special train leaves Buffalo at 8:30 and will arrive in Washington in the evening of that day. The remains will be taken at once to the Executive Mansion, where they will remain over night, and where Mrs. McKinley and the family will take up their abode as usual in the White House.

At 10 o'clock Tuesday morning the body is to be conveyed to the rotunda of the Capitol, where appropriate services will be held, and where it will lie until noon on Wednesday, when a public funeral will be held at the Rotunda, and at 1 o'clock the body will be taken under military escort, followed by the funeral procession in accordance with the precedent in the case of President Garfield, to the Baltimore and Potomac station, and the train will leave for Canton, the home of President McKinley, at 2:30 Wednesday. The train will reach his home at 11 o'clock Thursday, and after services have been held under the direction of the citizens of Canton, the body will be consigned to its final resting place. There will be no ceremonies on Wednesday, but everywhere in the great cities through which the funeral train will pass, the bells will toll in sacred honor of the illustrious dead.

The Milburn House, where the President was a guest at the time of his assassination, and where he breathed his last, will become somewhat famous in the history of Buffalo. It is said that Mrs. McKinley is bearing the ordeal with great fortitude and this announcement is encouraging in view of the delicate and enfeebled condition of her health. Vice-President Roosevelt arrived in Buffalo as soon as the trains could carry him from his retreat in the mountains of New York. He proceeded at once to the house of his friend Mr. Ainslee Wilcox, and as soon as possible made his way to the home of Mr. Milburn, and offered his condolence and sympathy to Mrs. McKinley. He then returned to his friend Mr. Wilcox's home, where at 3:32 on the afternoon of September 14th he took the oath of office, after which he was fully prepared to assume the duties of Chief Executive of our nation.



# FOR OUR LITTLE FOLKS.

EDITED BY LOUISA L. GREENE RICHARDS.

## DUTIFUL NELLIE.

**A**LL the morning the birds seemed to be singing their sweetest and happiest songs. The morning-glories and sweet-peas just outside the door had never seemed quite so fragrant and lovely before as they were that joyous morn.

The ward Sunday School was to have an excursion that day, and Nellie Chase so dearly loved anything of the kind, and so greatly enjoyed the anticipation of the pleasant time she would have with her teachers and the class she belonged to that she sang too, as well as the birds, as she hurried about to get her work done in good time, and her face was as bright and sweet-looking as the flowers themselves.

She was going to wear her pretty pink skirt and white waist, which she liked so much. And her dear, kind aunt had sent her a nice, new waist ribbon, which was the exact color to match her skirt. This seemed to Nellie wonderfully fortunate, and she was indeed very, very happy.

«Oh, Nellie, my child, don't sing so loud, dear, I cannot bear it!» said Nellie's mother, as she bent low over the lunch basket she was filling for her husband and Nellie to take with them on the excursion.

Nellie looked up quickly to see why her mother had spoken thus to her, and saw by her face that she was very faint and sick.

«Dear mama, how ill you are!» Nellie cried out as she dropped the flour sifter into the bin and ran to her mother's side. «Don't

put in any lunch for me, mama, I will not go when you are so sick!»

«I am trying to feel better, and hope I shall,» said Sister Chase. «I do not want you to stay at home today, it would disappoint you too much.»

«But I shall not go and leave you sick like this, mother!» Nellie said earnestly. «Come and lie down and I will finish putting up the lunch for father. He will have to go because the superintendent depends on his help; I can take care of you and baby, and father can tell my teachers why I am not going.»

Sister Chase allowed her little girl to lead her to the bed where she was glad to lie down, for she was suffering very much with a severe spell of sick headache. She was not able to say anything more about Nellie's going or not going with the Sunday School, but left the child to do as she thought best.

Nellie soon had the lunch basket ready for her father, and when he came in she told him how sick her mother was, and that she would stay at home with her.

The kind-hearted father felt greatly disappointed himself at having to leave his little daughter at home, but there was not time then to think of doing any other way. So he spoke a few words of sympathy to his wife, kissed the baby, told Nellie she would be blest for her thoughtfulness and care for her mother, and then had to hurry off to join the excursionists.

When he was gone Nellie went to her mother to see what she could do for her. She



found her feet were cold, so she took a warm stove lid and wrapped it carefully in a newspaper, then she placed it against her mother's feet and they soon got warm, and she felt somewhat better. She said if baby would only be quiet she thought she might go to

and taking baby and a book she studied a recitation which one of her teachers had requested her to learn, while she held her baby brother and softly coaxed him to lie still and go to sleep.

Do you not think Nellie Chase one of the



DUTIFUL NELLIE.

sleep, which would do her more good than anything else.

Nellie said she would take baby out of doors and get him to sleep, and her mother could rest.

She placed a chair outside in the shade,

best and dearest children you know anything about?

She did feel disappointed, it is true, that she could not go with the Sunday School to have a pleasant day out of town. And when she was alone with the baby she had

a little cry over it, which made her feel better. Then she wiped her eyes and began studying her lesson.

You can see by this picture of Nellie that she has a brave, sweet face, although she still looks rather serious.

These are the lines which her teacher selected for her to learn, and she very soon knew them by heart:

#### DUTY TO PARENTS.

My father, my mother, I know  
I cannot your kindness repay;  
But I hope that as older I grow,  
I shall learn your commands to obey.

You loved me before I could tell  
Who it was that so tenderly smiled;  
But now that I know it so well,  
I should be a most dutiful child.

I am sorry that ever I should  
Be naughty or give you a pain;  
But I hope I shall learn to be good,  
And so never grieve you again.

But for fear that I should ever dare  
From all your commands to depart,  
Whenever I'm saying my prayer,  
I'll ask for a dutiful heart.

When Nellie knew she had learned her little lesson perfectly, she took baby into the house very gently, and without disturbing him, laid him fast asleep on her own little bed. Her mother was also sleeping, and when she awoke she was nearly well, and able to eat a piece of very nice toast which Nellie prepared for her.

"Oh, my little girl," said Sister Chase, "I am so sorry to have kept you from going with the Sunday School! It seems to me that you might have gone."

"Dearest mother," answered the child "let's not be sorry about anything, but glad and thankful that you are so much better. Maybe you would not have been so well now if I had left you alone with baby. I am glad I did not go. I should not have enjoyed myself anyhow had I gone and left you sick."

Sister Chase kissed her little girl's bright, happy face, saying, "My dutiful child, you may well be happy because of your unselfishness."

L. L. G. R.

#### HALF-WAY TOWN.

An easy road runs smoothly down  
To Half-Way Town;  
For everything that's but begun,  
And everything that's never done,  
Just rolls aside and, one by one,  
Goes into Half-Way Town.

Half-finished walls are tumbling down  
In Half-Way Town.  
Half-finished streets are always lined  
With half-done work of every kind;  
And all the world just lags behind  
In dreary Half-Way Town.

Keep straight along, and don't look down  
Toward Half-Way Town.  
They say, if every one should try  
To keep on moving, brisk and spry,  
We should discover, by and by,  
There'd be no Half-Way Town.

*Selected.*

#### TO THE LETTER BOX.

Good-natured Lynn and His Friends.

MAGRATH, AUG. 26, 1901.

*Sister L. L. Greene Richards:*

DEAR FRIEND:—In accordance with your

request I write you a few items in connection with Lynn's misfortune.

He went into the stable, on the 1st of October last, to get out a span of strange horses belonging to the stage, to water them, and one of them kicked him and trampled on his leg. It broke his leg and also severed one of the arteries. There was no doctor nearer than Lethbridge, so Sister Ririe set the bone, but on account of the fractured artery the blood was not able to return to the heart and inflammation immediately set in, and in twelve days he was taken to the Galt hospital at Lethbridge. The doctor had to cut off the leg at the knee joint. In the meantime the people of Magrath fasted and held a prayer meeting for his recovery. Papa was with him all the time before his leg was amputated and after, and he says he believes it was through the faith and prayers of the people that his life was preserved, for it seemed as if it were impossible for him to recover, he was so sick.

The Primary Association, of which Lynn was a member, was very solicitous for his recovery, and held prayer meetings also. And as Lynn's ninth birthday came while he was in the hospital, the children wanted to send him a present. So it was suggested by the officers to the children that each subscribe five or ten cents; they did so and sent him a little sack full of nickels and dimes, which, when he got well enough, he used to take pride in showing to all visitors and telling how he got it. Papa put it in the bank to save it for him until he becomes a man.

When he got better they put him in an invalid's carriage that he could propel himself. He was the only Mormon there, but he used to go into the patients' rooms and sing and

recite Mormon pieces for them, which seemed to delight them very much.

There is one poor man in the hospital with a broken back, whom the doctor says will never leave there. He has been converted by the Salvation Army people. He taught Lynn some Salvation pieces which he sometimes sings yet.

Lynn left the hospital a few days before Christmas, and on Christmas day a nice story book was sent to him by a lady who was ill there. Papa wrote a letter thanking her for her goodness to his little son, and he told her we would pray for her speedy recovery to health and strength. In answering the letter she said she was such a great sinner that she did not deserve to be restored to health and strength, but that Lynn's songs and innocent prattle had done her more good than any number of sermons could have done. She has since died in the hospital.

Lynn's brother-in-law has given him a riding pony, named Eliza, which is very gentle. He rides her all over the prairie, goes errands for mama, and gets the cows for her.

Instead of mourning over the irreparable loss of his limb, Lynn makes the best of it, and says with a smiling face, "It is all right, or Heavenly Father would not have let it be so. Perhaps I might not have been the kind of a boy He wants me to be if my leg had not been broken and had to be taken off."

SARA G. FISHER.

Little Lynn Gibb, whose acquaintance I made while in Canada, is such a cheerful, bright boy that it does one good to meet him. Besides the above story which his sister has told for us, I learned some other interesting things about Lynn. Sister Mary Fletcher,



who lives neighbor to the Gibb family, told me this: Some time before the accident, which was the cause of Lynn's great loss, he and little Cyrus Fletcher were very fast friends and spent a great portion of the time allowed them for play together. One day they were skating, when Cyrus fell on the ice and cut a bad gash in his forehead. His head had to be sewed and bandaged up, and for several days he had to stay indoors. Then it was that Lynn took advantage of the chance of proving his friendship for his little playmate. Not a day passed that he did not visit Cyrus, and often he would bring some little token of a comforting nature. After the more serious hurt which Lynn received, Cyrus tried to be as faithful to him, and was much grieved when his little friend had to be taken to the hospital. Many children may learn good lessons from these true stories.

L. L. G. R.

Interest in Sunday School.

CEDAR CITY.

I am always glad to get the JUVENILE INSTRUCTOR, and read the letters of my little friends. When I was eight years old I was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. Before I was baptized my mama and my Sunday School teacher told me to ask the Lord to bless me with wisdom that I might do right. My mama has taught me to say my prayers night and morning. My Sunday School teacher has also taught me an evening prayer, the Lord's prayer, a blessing on the food, and the prayers used in blessing the bread and the water at the Sacrament. I have been attending Sunday School ever

since I was four years old. Sister Bessie Parry is my class teacher and Sister Ada Wood is our organist. We are taught many good lessons about the Savior and His Apostles, also of Joseph Smith and our Apostles of today. We are learning some nice songs. Some of them are from the Sunday School Song Book. My twin sisters, four years old, attend the infant class in Sunday School; and they take so much interest that they are playing Sunday School nearly all the week. One is the teacher and the other is the class, and they sing and pray and march and tell the little stories told them in the school.

Your friend,

KETURAH DALLEY.

Little Sister Missed.

CHUICHUPA, MEXICO.

I am ten years old. We live in a beautiful place. I have two sisters and two brothers. My dear sister Lois died on the 25th of last March. She never missed a Sunday School since we moved here five years ago. We loved to attend Sunday School and Primary together, but now I miss my dear sister, it makes me feel so sad to go and not see her dear face among our little brothers and sisters. She was assistant secretary in the Sunday School and did her part well. My Uncle Theodore Martineau composed and sent to mama some beautiful verses about Lois. He is on a mission to the Southern States.

IDA MARTINEAU.

Saved by the Administration of the Elders.

STONE, IDAHO.

I thought I would let you know how the Lord saved my life. I was in the cedars, and

when I was on my way home I fell under the wagon. The hind wheel passed over the middle part of my body with fifty green cedars. My papa called out, «Whoa!» to the horses and they stopped. The wheel was on my back. Papa hurried them off and picked me up and carried me home thinking I should die. But papa called in the Elders and they administered to me with oil and my pain left me and I got well. I have been baptized since then. I am eight years old. I go to Primary and Sunday School. My mama is president of the Primary and teacher in the Sunday School. I have three brothers and three sisters.

RAYMOND ARBON.



Shells from the Atlantic.

MILLVILLE, UTAH.

We take the JUVENILE, and I thought I would write to the Letter-box. We had a nice time on the Fourth of July. I am in the first intermediate in Sunday School. Our teachers teach us from the life of Jesus Christ. After our lessons are over they read us stories from the JUVENILE INSTRUCTOR. When my father was on a mission he sent home some pretty sea shells which he gathered on the shores of the Atlantic Ocean. I love to hear him tell how the Lord blest him when he was gone. I am eleven years old, and I would like to live so that I can go on a mission. This is my first letter.

Your friend,

ELMER HENINGER.



Fasting and Prayer.

THISTLE, UTAH.

I have read all the little letters in the JU-

VENILE INSTRUCTOR for 1901, and have seen that some of the little writers were telling about faith in our Heavenly Father. In the year 1900 my papa was very ill: he had what seemed to be appendicitis. We fasted and prayed for him, and a little stone of an earthy formation passed from him and he got well. I have three brothers and one sister living; a little baby brother and a sister dead. We live on a ranch in the summer time, in Spanish Fork Canyon, ten miles from Spanish Fork. I do not get lonesome for my little cousin lives near by. We go to Thistle Sunday School. I am ten years old.

Your friend,

LUCY TUTTLE MCKELL.



Several Interesting Bits.

ST. ANTHONY, IDAHO.

We like our Sunday School very much. Last year we did not miss going one Sunday. Our sister Rebecca is the secretary and treasurer. Two of our brothers have gone to Horse Prairie, Montana, to put up hay. Father was cutting hay and cut a hen's leg off and broke some eggs. He also cut the cat's leg off and a piece of her tail. A little bird has built a nest in one of our trees.

Your new friends,

MARY E. STIMPSON. Aged 12.

ELIZA A. STIMPSON. Aged 10.



A Family Letter.

BUYSVILLE, UTAH.

We take the JUVENILE, and I love to read the little letters. I had seven brothers and two sisters. My three eldest brothers are married, and live in the Teton basin. The next brother when sixteen years of age was

rolling rocks down the mountain and was accidentally killed six years ago. One fourteen years old died last winter with enlargement of the heart. My eldest sister is on a mission in Great Britain. Papa and my other sister are on a visit to the Teton valley. Mama, my two little brothers and myself go

to Primary and Sunday School. I am twelve years of age.

MARY AURTANCE PENFOLD.

NOTE.—Will our little friends please learn and remember to write on one side only of a sheet of paper, when their writing is designed for publication?  
L. L. G. R.



### SACRAMENTAL HYMN

Words by H. W. Naubitt.

Music by Joseph G. Fones.

Be - fore Thy ta - ble, Lord, we bow. And con - trite  
Our cov - e - nants are known to Thee: We Thy dis -  
Those sa - cred em - blems, for us now: The life, the  
Trem - bling we come, as chil - dren weak: Strength for our

hearts we fain would show: We would our sins and  
ci - ples wish to be: Thy Gos - pel by our  
death, of Je - sus to show - His bod - y by bro - ken,  
day, in this we seek. O Lord, Thy mer - cy

fol - lies urge. That true re - pent - ance may us purge.  
hearts re - ceived; Thy Spir - it guides since we be - lieved.  
shed His blood - Sal - va - tion was thus un - der - stood.  
give this day. While at Thy ta - ble here we pray

In memory of our risen Head—  
For us He lived, on Calvary bled;  
He is our ransom, and our King—  
Our hearts the offering here we bring.

We pledge ourselves to His blest cause—  
His Saints to be, though hell oppose;  
Then with Him we shall surely dwell,  
When earth in songs shall victory tell.



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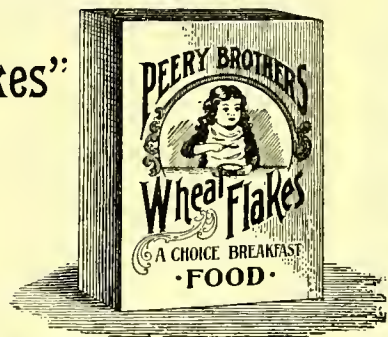
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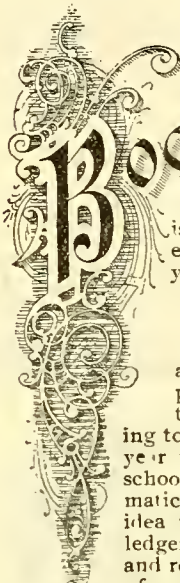
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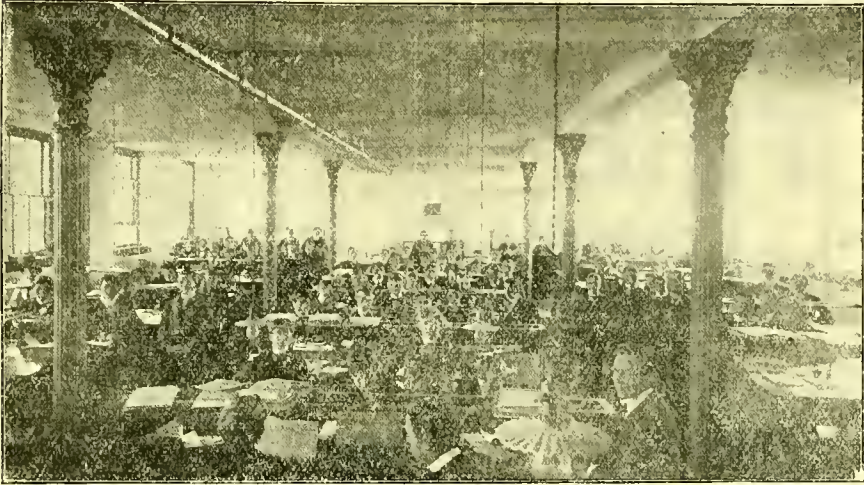
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